[137 cont.]

Caption for Fig. 62.

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Fig. 62. Arrows. Nos. 1-6 wooden points, Nos. 7-42 bone points (R.-J.-M. 3825, 3826, 3829, 3830, 3827, 3828, 3794, 11361, 3817, 3708, 3813, 21148, 3785, 3746, 3786, 21149, 3718, 21153, 3717, 3741, 11360, 3758, 3738, 3749, 3712, 3791, 3735, 21150, 3732, 3747, 3836, 21157, 11358, 3838, 21158, 3782, 11363, 21156, 21154, 3765, 3761, 3768; Joest Coll., 8, 21, 33, and 37, donated by Weiler, 12, 16, 18, 28, 32, 35, 38, and 39 Klaatsch Coll.); total length of arrows 110-122 cm., length of illustrated sections 57 1/2-69 cm. The shafts resemble those of the bird arrows in Fig. 30. Some, for example, 9, 10, and 30, show scraping of the knots of the tubes, colored black.

[138 cont.]

726
[171]

In their way of fighting, the inhabitants of the Santa Cruz Islands differ essentially from all the other Melanesians who use the bow and arrow. Among all the others, war consists essentially of jungle-fighting from ambush; open conflict is avoided if possible, and bravery is a rare virtue. [152] Now this very characteristic is attributed to the Ndeni Islanders to a high degree. Seven natives engaged in battle against a Spanish troop, and only after six had been killed did the last one flee. They never lost courage in the face of Spanish fire, but sought to protect themselves [177] by copying the Spanish shields, which, along with the coats of mail, they soon recognized as the sole causes of the invulnerability of their opponents; they quickly learned to direct their well-aimed shots against the exposed parts of the Spaniards' bodies (4).

4. Dalrymple, p. 83.

[138 cont.]
726 More recent authors also give evidence concerning the courage
[15] of the Santa Cruz Islanders, who were in the habit of shooting
721 their arrows in volleys (5). According to Mendana, the villages

5. Carteret, p. 351. Markham, p. 145.

[202] communicated at night by means of fire signals if danger threatened; during the day boats traveled from place to place. As the danger approached, all the members of the tribe brought their possessions to the chief's village for safekeeping. Mendana mentions that once 50 boats with hidden weapons assembled at one place, apparently for a planned expedition against the enemy (6). Shortly before the beginning of the battle, Markham

6. Dalrymple, p. 82.

reports, a warning cry sends the women into hiding in the bush. A Homeric battle of words is the prelude to battle on Vanikoro.
726 During the fighting on Ndeni the opponents make as much noise as possible, and each individual is in constant dance-like motion, which of course makes it considerably harder for the op-
727 ponent to hit him. In the battle described by Markham, which lasted about half an hour, there were only two or three [139] persons wounded, but from what has been said about the manner of fighting and the courage of the natives, it can be assumed that the battles are often bloodier (1). In Vanikoro the Teve

1. Markham, pp. 161 ff. D'Urville, pp. 159, 172; 354 (Sainson). Markham, p. 145, speaks of a war dance in Nukapu before any kind of hostilities were begun. The interpretation is doubtful, however.

[114]

people claimed that they killed nine men in a recent fight. Mercy is not shown there during the fight; the wives and

[139 cont.]
727 children of the defeated are carried off, and there is evidence of the relentless pursuit of victory in D'Urville's time when three villages were abandoned by their inhabitants and fell into ruins. Allegedly the victors confiscated the land, but it is not said whether they made use of it. Quiros speaks of slavery in
[567] Taumako (2). The skulls of slain enemies were probably hung

2. D'Urville, pp. 166, 190. Dalrymple, p. 131. Dillon, p. 170. Joest in Baessler, p. 379, denies that there is slavery on Ndeni.

in the bachelors' houses, at least on Vanikoro. According to
[266] the data that Quiros obtained in Taumako, cannibalism was not
726 practiced on Vanikoro (3). As a signal of peace, the waving of

3. Dillon, pp. 157, 232 (skulls of Europeans), 269. D'Urville, pp. 159, 217.

a green bush is mentioned by Quiros for Taumako and by Markham for Nukapu, while for Vanikoro Dillon mentions the throwing of twigs into the water. D'Urville speaks twice of the waving of white cloths, once toward Europeans; a European example for this is perhaps not to be definitely excluded (4).

4. Dalrymple, p. 128. Dillon, p. 145. D'Urville, pp. 172, 522. Markham, p. 145.

712 The fortifications of the inhabitants of the northern islands have already been mentioned (5). The natives of Taumako,

5. Cf. pp. 37 and 49.

[139 cont.] The natives of Taumako, according to their own statements, use their large sea-going boats not only for purposes of trade, but also for distant expeditions of war, and that the inhabitants of the other islands are not averse to pursuing the profession of warfare by sea is shown by the huge number of arrows that they always carry along in their boats (6). In Vanikoro the members of the D'Urville expedition

6. Dalrymple, p. 127.

witnessed the very promising beginning of a sea battle, which, however, was prematurely interrupted by the intervention of a chief (7).

7. D'Urville, pp. 172 f.

Society and the Family

The basis of social relations on Santa Cruz, as far as the main island is concerned, is a pronounced exogamous totemism. Joest learned the names of 12 totem groups (nau). Most of them were of an animal nature: kuli = dog, mbo = pigeon, kio = chicken, furthermore betila = whale, natu = dolphin, mbua = shark, and three other [140] fish, mbu, mbilla, and niõda. In addition there were the following plant totems: talao = papaya, maka, and kanalapiti. In connection with this, the system of kinship terms is classificatory. No one is permitted to marry a member of his totem group, no one may eat his totem. In the case of plant totems, cutting them down is also forbidden. A person whose totem is the dog may not give a dog any of his food (1). The husband must also respect the totem of his wife (2).

1. Joest in Baessler, pp. 381, 386 f.

2. Joest, ibid., p. 383.